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ADDITIONAL ARTICLES

TO

The SPECIMEN

OF AN

ETIMOLOGICAL VOCABULARY;

OR,

ESSAY,

By Means of the

ANALITIC METHOD,

TO

RETRIEVE the Antient CELTIC.

---

by the AUTHOR of a PAMPHLET, entitled,  
*The WAY to THINGS by WORDS,*  
*and to WORDS by THINGS.*

---

Res verbis, & verba accendunt lumina rebus.

*Things throw a light on words, and words on things.*

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L O N D O N,

Printed for LOCKYER DAVIS, in Holborn,  
Printer to the Royal Society.

MDCCLXIX.

Monthly Review L. 41. p. 280



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# ADVERTISEMENT.

**T**HE few following articles, which were originally designed to have made part of the specimen last published of an Etimological Vocabulary, having been omitted, for their not being just then sufficiently prepared for the press, which was rather hurried, on account of the translation of a French Advertisement thereto prefixed, I had no thought of troubling the Public with this Addition. I naturally reserved the substance of it for the great work I was carrying on. Some literary advices from abroad, combined with the opinion of some friends, that the Public could not be too soon in possession of some of these articles, especially relative to the French history, and indeed to our own, through their mutual connexion and influence, prevailed on me to publish this farther specimen, with this advertence, that the matter of these articles will appear in a more methodised form, and with a more satisfactory illustration, in the proposed Dictionary.

But this was not the only motive that determined me to this publication: having, since the last, had time to sound the opinion of the literary Public on the specimens therein offered, the result of it gives to this preliminary address a propriety, which will be easily, I presume, allowed.

The reception of the specimens has been, in general, favorable to me greatly beyond my expectation.

The truth is, that when I first hazarded them, it was not without the utmost diffidence. However, conscious to myself that I was only proceeding in the tract first speculatively pointed out by Plato, and practically missed by himself for want of his striking into that analitic method of which the great difficulty is to seize the precise point between radicals reasonably ascertainable, and words lost to all distinction of origin by that analysis being pushed too far, and reduced to the elementary particles or atoms of speech, mere vowels and consonants, the convertibility of which mocks and eludes all grasp; conscious also to myself that the very rules on which I formed my analysis, and which I proposed the offering under a methodical form, are authenticated by innumerable examples, and especially by the consent of all the learned, built on the principles of formation in the natural philosophy of language; I could not however, with all the solidity of these foundations, depend enough on my own judgment to be sure of the superstructure. It was then the fallibility of my application of those unquestionable rules that abundantly deterred me from laying any stress or annexing any importance to the discovering of the new lights I was tendering to the Public, as the result of that application.

I was sensible that many of those truths, or what I took to be truths, arising by implication from uncontroversible antecedences, were so contrary to generally received notions, that with so little authority as I personally have, or have any right to claim, I could not expect so much as the honors of examination. How could I lay my account with finding readers in any sufficient number, so ennobled by a disdain of prejudice, and so abstracted

from



from the strong current of the opinions of the times, as to be qualified for judging so arduous an undertaking? An attempt to dissipate the long and thick darkness which has covered many important points, and to lessen the mass of those errors, in which mankind has been bewildered by nothing so much, nor so perniciously, as by the mis-interpretation of the original sense of words. Unfortunately for the cause of truth, a candid reader and a candid writer are, in proportion to their respective provinces, two equally rare characters: but where both are possessed of that amiable and useful quality, the harmony is pre-established, their minds are in unison, and Falsity finds two enemies for one: the reader however by far the most powerful, as being the less liable to be seduced by an imagination not his own.

As it was then among the real learned only, whose number is never more than a few, that I could hope for the most liberal turn of mind, and indeed for the capacity of weighing my proofs and reasons, and of judging upon the whole, whether the sum of truths proposed to be discovered by this method, did not compensate the errors unavoidably and even allowably incident to it; as it was, I say, to the learned only that I could fairly submit the decision whether I had made or not of the confessed pliancy of etymology, and of the facility of making suppositions on things, in remote and obscure ages, so ill an use as to offer false ideas or improbable conjectures: it was to the learned then, not only in private communication, but in the public way of the press, that I submitted those specimens of which the present one is a continuation.

What was the consequence? From many of the greatest literary characters in this country, I have met with a degree of approbation much superior

to what I had any reason for presuming, or indeed did presume.

Some of the Gentlemen of the Law, especially those who, joining to the merit of their study of the Law, that of disdaining to confine their ideas to the rote of present practice, without attention to the antient basis of it, think, like Cicero, literature rather a help than an obstacle to eminence in their profession, have even thankfully adopted my derivation of *Coroner*, of *Cursitor*, of *Term-time*, with that of other words in actual and daily use with them; and have seen with a patriotic and just pleasure, that the more I was sounding with this line the greatest depths of antiquity, some of which had been abandoned as unfathomable, the more solid, the more venerable, the foundations of our laws and liberties appeared.

The Physicians, on their part, with that candour so natural to their liberal profession, have many of them approved and patronised a plan; which, among other objects of public utility, embraces that of delivering some of their terms of art from the false second-hand disguise of Greek and Latin under which they at present appear, and of restoring them to their primigenial Celtic formation, a point so far material, as it the better ascertains the definition of them. *Myurus*, *miliary*, *petechial*, *menstruum*, *scorbutum*, &c. are ancient Celtic words, modernised into Greek and Latin terminations. The Gentlemen of the Faculty, who approved my ideas, did me the justice to see that my investigation of their scientific terms, was purely in a philological intention, clear of any impertinence of pragmatically offering lessons to them in their profession.

Not a few of my readers too have been pleased to own, that they had been agreeably disappointed,

in that, though lured to the perusal by merely a literary curiosity, and anticipating nothing but dry, grammatical discussions, they had found an entertainment, the more pleasing for its being so little expected in such a subject: a pleasure which did honor to their own dispositions, in its proving at once their love of truth, by their enjoyment of it when discovered, and their superiority to vulgar prejudices, by their adoption of juster opinions\* opposed to them.

Certain it is, that however disgustfully abstruse and scholastic an air of erudition this analitic method of syllable-hunting and word-catching may carry, at the first view of it, when especially the frequent fallacies of it are considered, and that even where you have really seized the truth, it is in the nature of the thing impossible to demonstrate uncavillably that you have seized it, (as you can at best only calculate by approximation;) yet, under all these disadvantages, a rational solution of an etimological problem, where it opens a light into some important point of any kind whatever, affords to the mind a lively and just sentiment of satisfaction; as no great principal truth can take possession of the understanding without bringing in with it a cluster of accessory lights, that must essentially contribute to dispel the darkness of ignorance, and to prevail over the false glare of opinion and prejudice.

But this career of etimology especially is not even without a tincture of the enthusiasm of poetry; since it manifestly tends to give a soul to every word in every language, and especially in our own \*, where it substitutes the spirit of picturese

\* In opposition to etimologies, it has been said, that every language traced its words up to the elementary one. This is precisely what I contend for in all the languages of Europe; and in descending to the vowels and letters, this might be predi-  
definition

definition to the dead letter of acceptance by rote which can never convey the idea so forcibly. Where the derivation is known, a word strikes immediately the imagination: otherwise it needs for its apprehension the remembrance of the public agreement to understand it in a certain sense. A Physician, for example will hear with more satisfaction, and employ with rather more confidence the words *menstruum* (*min-ister-ew*, on discovering it to signify in its origin, the dissolvent liquid, than while taking it upon content that it has any relation to *mensis* month, which it is so absurd to suppose. In short, the constant recourse of most writers to the origin of words may fairly be attributed to a kind of instinctive perception of the utility and satisfaction, with which the discovery is pregnant. Hitherto, however, though the recourse has been strongly recommended, and even the way justly enough pointed out, the rock on which most of the etimologists have split, has been the application of the rules.

Having then embarked on a sea, so infamous for innumerable wrecks, I must have been an idiot indeed, not to have distrusted my own ideas. I had been tempted to hazard my conjectures, but never to offer them as authorities. And surely nothing could be more fair than my submission of them to those whom I had naturally reason to think the best Judges.

It was, precisely in that spirit, that I laid my Essays before the respectable Society of the Antiquaries of Great Britain; and with the more propriety, for that my capital object had been to pene-

cated of all the languages in the universe: but then all use of derivations would be lost by such a resolution into the minims of speech. In the other extreme, nothing can be more demonstrably erroneous than a recourse for the origin of the Teutonic or British languages to the Phenician or Hebrew.



trate specifically into the state of our national antiquities, in the times prior to the Roman invasion: remote as which age may seem, most of our laws and customs, at this very moment in vigor, essentially depend on those times, and have demonstrably an unbroken connection with them, though the higher links of the chain have been too long obscured from our sight and consideration. If my ideas and discoveries thereon should appear authentic, or but sufficiently satisfactory to invite an examination, I believe no one will contest them a rank among the noblest and usefulest objects of inquiry. If I am mistaken in my plan, I can only sink into the croud of those, who, how greatly soever my superiors, have, with no better success, made the like attempt. An attempt which is itself its own reward, even though it should not be strictly true, that, *In magnis voluisse sat est*. The pre-mentioned Society however, in that true spirit of humanity, which is inseparable from so public-spirited an institution, having, on the faith of the specimens submitted to them, done me the honor of approving a design so immediately, and so appropriately subject to their jurisdiction; this, combined with the favorable opinion of a number of other eminent characters, has, not without reason, contributed somewhat to lessen that diffidence I had of the plan on which I had proceeded: a diffidence so unaffected, that I had once totally relinquished the task, nor resumed it, but on my being persuaded by others, that the bare chance of my being in the right, in a point of literature pregnant with so much national utility, was a sufficient engagement for me, not to give up the honor of the discovery to a foreigner, who had pompously advertised one of this kind.

The mention however of the encouragement which I have received, will plainly appear not to  
 b be

be a matter of egotism or of vanity, since it is introductory to a circumstance which much counterbalances it, and of which the suppression would be a kind of prevarication with the Public. If on one hand my apprehensions have been rather mitigated, they have on another been much encreased. I take then here the liberty of stating the motive of them.

To those who shall have candidly considered the nature of this plan of etimology, I need not surely use any asseveration to persuade them, that it was entirely founded on literary curiosity. There was nothing of a theological import so much as thought of. But, in the course of my researches of the origin of words, that happened which it was not well possible should not happen, that while I was exploring the derivation of some particular word, I was crossed in my way, and sprung a variety of others, some with more, some with less affinity of sense or sound to it, and this on all kinds of subjects indifferently, Poetry, Law, Phisic, Divinity, &c.

In the course then of my endeavours to dig up the long-buried ruins of antiquity, mere chance offered to me the discovery of certain origins of Words and Things, which appeared to me to throw a great light on some obscure expressions in the scripture-canon of the New Testament; expressions which had long exercised the conjectures of the learned without affording any satisfactory solution. And as these discoveries did not in the least attack the doctrine itself, I should have imagined myself culpable in the highest degree, if I had not offered them to the Public, under the sanction especially of the most solemn protestation, that they have not any the least pretention to interfere with the province of divinity, being purely matter of literary disquisition.

An example which I here summarily select will explain the nature of my analitical process in these points. When I found that the Celtic words *An-aith-in Mar-an-aith* signified, *Let him be excommunicated with the greater excommunication*; a custom notoriously in the Gauls and in Britain pre-existent to Christianity; it was not surely a forced or unnatural conclusion that this was the genuine origin of the scripture-phrase *Anathema Maranatha*. (St. Paul 1 Cor. xvi. 22.) And, I farther confess, that I imagined I was rather doing a service to religion in offering such an illustration. An explanation of some other of the Græco-Celticisms occurred to me on the same plan; in all which, I had not so much as the most distant thought of dogmatizing, or interfering with the tenets of the Protestant religion: I was very well aware, that it would be highly unbecoming me to touch the sacred doctrines of it with so prophane a hand as mine. Nor could any thing be, I repeat it, farther from my intention; in the innocence of which, I did not even hazard the publication of my ideas on this subject, without having previously submitted them to the examination of some most respectable Divines, both of the established and of the dissenting Clergy.

There was more yet in my favor, and totally oppugnant to so much as the suspicion of my having intended any offence to the Church.

I was not, it is true, the first who had observed that in the antient times, prior to Christianity, and specifically on this island, the Sovereign power was vested in the *Gown*, which united in itself the two capital Jurisdictions of Divinity and Law, the spiritual and temporal authority. In this there is nothing new; but, I persuade myself, that I am the first who, with so much insistence, pointed out the falsity and frigidity of that pleasantry so constantly thrown at the head of the Clergy, in the reproach

of their having usurped or attempted to usurp the  
 premacy: whereas the truth undoubtedly is, that  
 not only government but the national property has  
 been violently seized by the military Laity. While  
 the ecclesiastical benefices have constantly remained  
 subject to service, the military benefices were, against  
 all law and reason, converted into hereditary sine-  
 cures, and subsist on that footing to this day.

\* It was then the Sword prevailed over the Gown  
 and not the contrary, as the vulgar error will have  
 it: an error founded on the not enough distinguish-  
 ing the times, when the superior purity of the  
 Christian ecclesiastical polity left the field open to  
 military despotism, the extreme stupidity and igno-  
 rance of which, compelled at length the suppli-  
 mental creation of another order of the Gown  
 such as it happily continues at this day. Conquest  
 may be the province of the Sword; but Govern-  
 ment is that of the Law.

All this I here neither officiously nor flatter-  
 ingly repeat, but self-defensively: with my un-  
 feigned sentiments of veneration for religion, and  
 of reverence for its ministers, I could not well im-  
 agine it possible for ignorance or for malice to sug-  
 gest the suspicion of any design in me of offence  
 either: much less could I have dreamt, that mere  
 literary disquisition should be mistaken even by the  
 most captious jealousy of Orthodoxy for matter  
 of theological dispute, which I absolutely renounce  
 and disavow. I do not even think myself in  
 literary light concerned to defend the derivation

\* Among my objects of inquiry, the feudal system could not  
 but find a place. The result of my researches has been, that it  
 at this moment very little understood. Most of the writers who  
 I have seen upon that subject, have mistaken the monstrous dis-  
 pravation of that system, for the system itself; not that the pri-  
 mordial feudal laws were exempt from faults and very great ones  
 too. How could it be otherwise? They were rather a Code of  
 Conquest than Institutes of Justice.

which



which I offer on these heads: if they do not defend themselves, let them fall. They have not so much as my wish for their acceptance, but in proportion to the justness and truth I apprehend in them.

Any disappointment then of my hopes of patronage and protection from that truly respectable quarter would give me the more discouragement, for my having looked up to it for quite another treatment. I sincerely considered the Clergy, independently of their other titles to reverence, as being at the head of the learned classes of mankind, and constituting one of the principal Courts of Conservancy of Literature, against that torrent of dullness and insipidity, which has reduced it to such its present state of languor and abjection, as manifestly threatens its imminent total extinction. I presumed them then infinitely superior to the injustice of little groundless jealousies of unimaginable attacks, and at once the best judges and the most equitable protectors of the truth; sure as I was, that I was seeking nothing but that. In which consciousness, I could not offer them a greater indignity than to doubt of the favor of a class who profess a religion of Truth, which in that quality has nothing to fear from all the powers of Falsity.

Had theology been my object, I should have been much surprised if any thing of that kind from me had not encountered a just prejudice from them: but in the literary light of this undertaking, the only light of which it is susceptible, it only takes rank to them among the productions of other lay-authors on indifferent subjects, which are submitted to them in their character of patrons of literature. An etymology is not an article of faith.

As to those great seminaries of the Clergy, the *Universities* \*, one of my great points of view had

\* I have elsewhere (2d specimen, p. 75), hinted my suspicion of the impropriety of the word *University* for a designation of our head  
been

been to establish satisfactorily the most probable opinion of their having existed on that footing, for many ages prior to Christianity: the truth being, that in the remotest times of antiquity, they made of the British Islands such a center of Instruction to great part of the North-Western-world as Egypt was once to Greece. The whole Order of the Law, temporal and spiritual, sprung from our Colleges. The greatest part of the Gauls, of Germany, but especially of Britain, was College-land, Glebe-land, Parish-land, all which are better expressed by the word *Domain*, at bottom a Celtic word, equivalent to *Barony*, or *Government-land*, which maintained the Bishops, the Judges, the subordinate militia and its officers. Most of the purely British names of lands † strongly attest this proposition, which have been long preparing to demonstrate at full length and now only mention here summarily, under

seats of learning: and, all reproach a-part, I confess I think it rather incongruous and out of character, their having lost sight of their own most proper names, either *Cant-Albury*, or *Qyn-yber-fwith*, which exactly signify a *head-seat of Learning*. The *Goths* carried this last name with them to Italy, where it received its Latin barbarous disguise of *Universitas*, whence it came back to us, and expelled our own much more proper appellation.

I have been told that some public-spirited Gentlemen had once proposed to found professors chairs for the antient Northern Celtic Languages, the Welsh, the Erse, the Teutonic, &c. It is a great pity that so noble an idea should have wanted execution: it was pregnant with great national advantages. The Greek and Latin Languages have unquestionable pretensions to great merit; and yet, well considered, are relatively at least to this country, rather less useful than ornamental, and comparatively but secondary objects, if literary curiosity may be allowed, like charity, to begin at home.

This proposition will receive a great inforcement from the farther just consideration, that the Greek and Latin have demonstrably their common source, in this very Celtic of which I am proposing the retrieval.

† *Barkshire, Anglesey, Gloucester, Oxford, Wiltshire, Cambridge, Dorset, Lincolnshire, &c.* are all names of *Judiciary* import, or *Government-Land*. So on the Continent are those of *Holland, Liege, Chartres, Evreux, Luxemburg, &c.* Many names of towns have the same origin.

appeal to the Clergy themselves, whether, with such a disposition to do justice to their present seminaries, I could mean any thing disrespectful to their venerable body, or to that religion on which they found their existence in the actual mode of it. The Romish Clergy may, very properly, shrink from new lights ; but I should imagine, that our Protestant Divines would rather court them, under the implicit condition, in course of their not being false ones. Truth has nothing to fear from truth, and may safely laugh at falsity.

As then I desire no better Judges than themselves of the authenticity of the etimological elucidations which I have proposed to the Public, and of which I am so far from over-rating the importance, that I absolutely leave the estimate of it to others without presuming to lay any the least stress on my own opinion of it, if I find that I have not to hope their countenance or concurrence to the support of it, I readily own, that that untoward circumstance will discourage me much more, than even the amazing general futility of these wretched times ; in which this nation, once the sanctuary of reason, and the head-seat of philosophy, appears on the eve of sinking into all the horrors of barbarism, of ignorance, and consequently of anarchy and confusion. But this is a calamity I can only deplore : it is not for me to presume in myself any the least significance towards checking the general impulse to perdition, or towards stopping or regarding this impetuous spirit of our downfall. I can only wish more zeal to those who have more power.

As to that countless multitude, who, to the most indolent indifference for no truths so much as for those which concern them the most, consequentially enough join a determinate aversion for any reading that requires that attention and thought, which  
by

by some are held so exquisite a pleasure, the very title of this production is enough to deter them from looking into it. Peace be with them! Few, I imagine of those to whose favorable opinion alone I aspire, will either envy them their lead of the fashion of Dulness, futility, and nonsense, or be tempted to take them for their guides of taste.

But for those, and I dare aver it, because it is the truth, as far at least as I could obtain Intelligence, who are much fewer than I expected, that have flighted or depreciated not only the specimens already furnished of the designed work, but the undertaking itself; I have nothing to oppose to their opinion, but the fairest surely of all answers. If they are actually right in their Judgment, in what am I aggrieved? If in the wrong, is it to me that their error is a reproach? Especially, should that error of theirs be aggravated by the illiberal manner of it; a manner which is however a kind of counterpoison, as it must very naturally lessen any concern about the opinion of such as are capable of it.

None, however, have more a title to pity than such of them, whose Judgment is, literally speaking, not their own, but under a wretched enslavement, and that not always without their seeing and feeling it, to inveterate prejudices, to obstinacy, to envy, to party-spirit, to humor, to vanity, to interest, in short, to all the little dirty passions, the glorious triumph of which is to exclude a salutary light, to keep possession of the mind over which they tyrannise, and render it unworthy of being tenanted by Truth and Reason. In Theology, in Politics, in Literature, and indeed in all the greatest objects of consideration, there are but too many who are unjust to others, only because they are insincere with themselves; under the deplorable circumstance of suffering their Will to fool their Judgment into  
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the shameful unmanly part of withholding the confession of itself even after conviction; a part in which they can use none so ill as themselves. Surely it is not less to the dishonor than to the detriment of mankind, that, even in points of the highest importance to its welfare, the paradoxical case is, alas! but too common, of

*Non persuadebis, etiamsi persuaseris.*

I must not however dissemble, that there has been one objection started against the plan, which, unless it had been expressly mentioned to me in the form of an objection, I should have rather taken for a compliment pregnant with the highest approbation; it was, that, in general, the solutions appeared so plain, so obvious, that they could not be genuine. It was precisely that elementary simplicity that tempted me to hope I was in the right career. But as it does not become me to judge, I readily leave this objection to all the weight it can possibly deserve with a candid and intelligent reader.

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ADDITIONAL ARTICLES

TO

The SPECIMEN

OF AN

ETIMOLOGICAL VOCABULARY.

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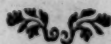
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## ADDITIONAL ARTICLES.

MAYOR of the PALACE

O R

MAIRE du PALAIS.

**A**MONG that multitude of words, which, by conveying false ideas of their original designation, have obscured points otherwise very clear, and produced a number of errors, this expression of *Maire du Palais* may claim not the least considerable place. The mis-understanding and false definition of one single antient word, the true interpretation of which was very early grown obsolete, in France, has thrown into the history of that country, a confusion which can only be cleared up, by restoring it to its genuine and original sense.

Nothing can be truer than that not only Kings, but even Princes, and the higher classes of the nobility, had Masters of their household; who were menial servants.

In the Palace of a King, he who bore that office was called *Major Domus Regiæ, Palatii Gubernator*, and had much the same functions that now belong to the domestic Officer, whom we term the Master or Lord Steward of the King's Household.

When a Princess of France was on her way to a foreign court, where she was given in marriage, she had commonly her proper Master of the Household or *Major-domo* to super-intend the journey.

The Office-name of this Domestic came, in process of time, to be taken for that of the *Maire du Palais*, whose dignity and functions were quite of another and much superior nature. The

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Master

Master of the Household's employ was merely of the Domestic kind, and, what is more observable, it was not even a very high one. Many of the Officers of the Palace, and especially of the State, had precedence of him. In the general assemblies, occasionally held by the Kings, he was named among the last, if not specifically the last: so that there is not the least shadow of reason for thinking or believing that, in virtue of the importance of his functions or prerogative of Office, he could become, as has been asserted by so many authors, Prime minister, Commander in chief of armies, and at length King of the Nation.

This gross error is owing to the mistake of one single word, the rectification of which replaces every thing in so clear a light, that if it should not, after all, be the true one, it will add one more cause to the many, for pitying the liableness of the human-understanding to the seduction of falsity under the colors of the highest probability.

It is then a perfectly candid investigation of that capital point of the French History, a *Maire du Palais*, or supposed Master of the King's Household, supplanting his lawful Sovereign, and stepping into his throne, that has led me to the following conclusion, that the French authors, deceived by a similarity of sound, and having lost the knowledge of the antient Celtic, have confounded two offices totally different in their object and functions, and of those two offices have chosen by much the least likely one to have been capable of giving room for that usurpation, which is vulgarly and very falsely imputed to it.

The word hereby alluded to is *Dom*, which by use slid into the modernly more familiar term of *Palais*, both which are susceptible of two senses; but the *Maire-Dom* especially signifies alike the Master of the Household: or the Lord-Chief Justice,

Justice, or head of the Judicature; such as in Arragon, till very lately, when regal power treacherously swallowed up the civil, was the *Justicia Mayor*. The difference is only in the word *Dom*, which translated by *Palace*, as *Domus Regia*, gives the first, translated by *Judge* the latter. In both, the word *Maire* is a designation of priority and super-intendance.

Now nothing is more true than that both these offices were in existence at the same time. There was a Master of the Household: there was a Lord Chief-Justice of France. The difficulty is, to conceive how so great a power as that of Lord Chief-Justice, could be compatible with a Stratocracy, or purely military Government; which I propose here to elucidate. For as to the mistake of the two different senses of one and the same word *Dom*, there is nothing surprizing in it, considering the *dark* ages of ignorance and barbarism, in which the first gleams of literature appeared. Even in this enlightened age, the French currently use that nonsensical pleonasm *Lit de Justice*, for our ancient word *Court-leet* or *Court* of Justice. I could give many more instances of their losing the meaning of their antient words, but that is reserved for a greater work.

To premise then the grounds of this my averment of the Power of the *Maire-Dom* in the sense of Lord Chief-Justice, it is necessary to remount to the sources of the French Polity on their prevailing in Gaul.

If I mistake not, the Count de *Boulainvilliers* is, if not the first, at least the principal author of the opinion, that the *Franks* had not, in the first ages of their invasion of the Gauls, *Kings*, in the sense in which that word has been and continues current in the more modern times. The President Henault denies this, and wrongfully denies it.

But Boulainvilliers has in this very point, in another respect, fallen into an egregious mistake. He makes of the King, the supreme Judge, and of *Maire-du-Palais*, the General-Officer: the very converse of which, is the truth. Both executed sometimes the functions of Judge and of General, but this was by abuse; they were originally distinct officers. It is fair however to observe, that Boulainvilliers might naturally enough be led into this error by *Tacitus*, who uses the word *Reges* where that of Judges or Magistrates would be the juster title, especially as the subsequent word *Duces* makes the distinction the more requisite\*.

The Kings, especially, of the first Race, or the Merovingian Line, were absolutely nothing more than Captain-Generals of a number of troops, who chose them for their Leaders, and followed their banners, for the sake of the fortune and spoils of war. So far from having a *King*, I mean, a King, in the present sense of the word, they could not have one. A King implies the head of some particular nation; and the *Franks* or *French* were of no one determinate nation, but in their origin a collection out of a number of circles or countries of Germany, united by one bond, that of a military plan of conquest of invasion. They had not so much as a name but from the weapons by which they were the most remarkably distinguished, and which was common to the warriors of the north-west of Europe. Nothing is more true, than that the word *Warangs* (Franks) and *Saxons* are nearly if not perfectly synonymous, and signify *Battle-axmen*. The Cossacks, the Picards, the Lombards, &c. in like manner took their name from the different kinds of weapons which specifically distinguished them, upon which there occurs an

\* *Reges ex nobilitate, Duces ex virtute sumunt.* Tacit. de moribus Germ.



essential observation. The *Reges* here meant were obviously Civil Magistrates, being plainly distinguished from *Duces*, who were the *Hertogs* or *Cer-dics* (it is the same word) of Germany, leaders of war. These, it seems, were chosen with especial attention to their personal valor, and military merit. Tacitus however is not blameable, having employed the word *Reges* according to the current Latin acceptation of the word. As at this moment we ourselves translate King by *Rex*, *Roi*, &c. whereas in fact, and in their origin, *King*, *Koning*, *Kongur*, *Count*, *Graff*, and even *Rex* itself, are all terms expressive of *General*, and nothing more. But the *Judiciary* Power, or Sovereign Magistrates, were a distinct and higher class; they were stiled *Eyrbilmen*, or *Aitbelings*, which signifies those of the governing race. In the antient Celtic, they were also termed *Bars* and *Vasses*: *Vass-cove* which is the origin of the Italian *Vescovo* for *Bishop*, or Head Vass, gives one of the many titles of the dignitaries of the Law, who ofteneft uniting in their persons the characters of Divine and of civil Magistrate, and occasionally even that of General, governed the greatest part of Germany; this will appear clear to whoever will consider that the spiritual Electorates were in their origin of Druidical Foundation. *Holland* on the Continent, *Holland* in England, both alike signify College or Glebe-land. *Guelders* has precisely the same signification. *Ely*, or rather El-Ey, is College-Island. The *Thorney* Estate of the Duke of Bedford, should be *the Carney* or Church-land. *Tdvistock*, the *Abby-stock*, or rather the *Abby-stadt*. A farther discussion and illustration of all which, are reserved for the proposed main-work. I shall conclude with observing, that the Generals, having the forces in their hand, made themselves, and at length even their offices, hereditary; antiently both Bishops and Generals

als were elective: and if either of these characters ought to be hereditary, it was not surely the Generals.

When then these companies of military adventurers had by force of arms subdued the Gauls, nothing was more natural, more consequential, than that the countries so subdued must, at least, for some time, be governed by nothing but the military power. The conquering General was in course the Sovereign. His will must be in a great measure, the law. I say only in a great measure, because I do not mean any thing so extremely false, as that he had any arbitrary despotic sway, over the subaltern commanders, or even over the common rank-and file men of his army. They were as free as the necessity of military-subordination would allow, of which there is more than one proof in the history of those times. The assemblies of the Nation in the Field of March, or rather Field of Judgement, were checks and controuls over the General's power, and were, only under another name, the Parliaments of those times; with this difference, that the Judges or Officers of Civil-Justice were little, if at all, in power or vogue in the conventions of purely martial people, who breathed nothing but plunder and conquest: or, what was worse yet, were, under those titles, chosen out of a body so much more adapted to destroy than to administer Justice.

And here it is very remarkable, that, after some and not a very long time from the successful invasion of the Gauls by the Franks, it was manifestly out of a point of usurpation and of at-once an illegal and impolitical pretension of the Generals, that the circumstance emerged, of a return by slow degrees of the prevalence of the Judiciary over the military power, till both, at length, coming to be united in one person, produced after va-

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rious struggles between liberty and slavery, that form of despotism under which the French groan, at this day.

The Generals of the Franks, whose office was undoubtedly, and for obvious reasons, in its origin an elective one, fought, with the usual selfishness of mankind, to render the Generalship hereditary in their families; and consequently, together with the title of *King*, which antiently meant *General* or leader and nothing more, and which they left to their children, they must necessarily leave withal the territorial acquisitions that were to support that dignity, and to maintain the forces requisite for the defence of those territories.

This idea of making an office hereditary, than which, no office could in its nature be more absurdly rendered hereditary, was most probably borrowed from the Roman Emperors; and as the French Generals had so much influence, in virtue of their military command, there is no wonder that they should procure an acquiescence in this innovation from the subalterns of the army, who, to avoid the broils, tumults, and conflict of pretensions, at every new election on the demise of a King or General, (they are strictly synonymous terms) to salve one great inconvenience, consented to an infinitely greater, in the hazard of a post requiring great talents, activity, and personal merit, descending to a tyrant, an idiot, or a minor. The law of Chances, authenticated by historical experience, furnishes, at least, ten bad Kings for one good, or but tolerable one.

The command being thus become hereditary, and falling, sometimes, as it might well have been foreseen, into the hands of incapable personages, produced a necessity of providing for that great branch of Government the administration of civil Justice, which, though primarily the supreme office  
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of the Gauls, was, under the military predominancy, become at most the second, and, very consequentially to such a preposterous policy, was inadequately and miserably exercised.

The Judges being purely military-officers, profoundly ignorant, ferocious, inured to the maxims of plunder and extortion, distributed Justice accordingly: pronouncing their decisions from a bench in which they sat armed with their battle-ax, sword, and target; nor quite without reason, since they were occasionally liable to be challenged by the party dissatisfied at their decree.

But, bad, very bad, as this administration of Justice must appear, it must still degenerate into infinitely worse, when the Generalship being become hereditary, the incapacity of such wretched Kings as the mere chance of birth must produce, would not only render a recourse to them hopeless and unpromising, but affect the whole tenor of Justice through their dominions. For this inconvenience, on the removal of which the very existence of society depends, the Parliaments or national assemblies in the Fields of Mars, made some provision, in their election and nomination of a *Maire-Dom*, or *Maire-du-Palais*, according to the modern expression, who was so far from being an officer in the royal house-hold, that he had no more to do with it than the Lord Chief-Justice of England has or ever had with appointing the keeper of the wine cellar, or the yeoman of the confectionary. He was in every respect an officer of the Nation, that chose him. The King not only had it not in his power to nominate him, but could not dismiss him. The assembly of the nation, as in the dispute between Chlotharius and the *Maire Dom* Garnier, compelled the King not only to retain that officer, but to a reconciliation with him. The truth is, that in proportion as  
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the Kings or Generals grew incapable of either the civil or military function, the *Maire-Doms* or Chief-Justices of the State, who were commonly elected for their merit in both, began to preponderate, and gain that influence with which they afterwards supplanted the kings or generals of France; the superiority of whom to the Chief-Judges had been manifestly an usurpation. For the Government of the Gauls, as well as of Britain, was originally, before the Roman invasion, in the hands of the Civil power. A King was a subordinate office: Generals being only occasional, and Judges permanent, insomuch, that what with the Roman, what with the French tenor of conquest, the antient Civil and Municipal form of Government had been abolished: but was returning into existence on the appointment of the *Maire-Doms* or Chief-Justices; an office, which by a kind of traditional veneration for that incomparably better administration, was regaining and actually at length did regain much of its antient authority.

France must then in course have obtained a permanent state of liberty; if the office of the *Maire-Dom*, or *Maire-du-Palais*, as it has been termed in a mistaken sense, had not fallen into an abuse and corruption, much like that of the regal office, by becoming, in lieu of being elective only for a time, first a post for life, and not long afterwards hereditary.

These deviations from the original institution of that office, soon gave them such an ascendant, as ended in the destruction of the second race of the hereditary Kings or Generals. Their functions were both by right, and in fact superior to that of Kings, over whom they were the lawful controllers and officially the tutors and guardians of them in the case of their minority. It was not then entirely the incapacity and worthlessness of the hereditary Generals; though doubtless that

contributed a great deal ; nor was it wholly the superior personal merit of the *Maire-Doms* for the time being, that operated that revolution which enabled them to sink the title of Chief-Justice into that of King or Generalissimo ; but it was the restoration of the prevalence of the Public opinion, in favor of the Judiciary over the military power.

Unfortunately for France, the command of the armies, falling through the imbecillity and incapacity of the nominal Kings, who could no more be born generals, than they could be born poets or painters, into the hands of the *Maire-Doms* or Chief-Justices, the title of King or rather of *Rex* (Roi) being more universal than that of *Maire-Dom* though undoubtedly in its nature inferior to it, first tempted the Popes, and soon the Chief-Justices themselves, the one to bestow, the others to assume it. The Popes Gregory the II. the III. and Zacharias gave to *Charles Martel* and to his *Son Pepin* while they were yet *Maire-Doms*, or, as Historians have since stiled them *Maires-du-Palais*, the title of *King*.

Pope Zacharias especially counselled Pepin, who was in fact possessed at once of the judiciary and military power, to unite both, in form ; and, as the title of King more appropriately claimed the executive power of the State, to prefer that which implied the exertion and maintenance by force, since force had so long, in the hands of Kings, usurped the authority of administering Justice. So that when Pepin consented that the title of *Maire-Dom* or *Maire-du-Palais* should merge in that of King, it was unquestionably not an advancement but a degradation. It was not then, as a French author expresses it, that "Pepin dared to overleap the immense space that is between the throne and the condition of a subject\*." The bench of judica-

\* Pepin osa franchir l'espace immense qui est entre le trône et l'état de Sujet. *Vily.*

ture was antiently and intrinsically, in the Gauls as in Britain, superior to the military *suggestum*, or tribunal. The *throne* was absolutely and purely the seat of Justice: When the Conquerors or Kings administered Justice, such as it was, they incroached on the Office of Judge. Yet a Judge might occasionally exercise the function of a king or general, but then he derogated.

*Charles Martel*, at the head of the law, was essentially a higher officer of the State, than *Charles Martel* at the head of its armies; though very great in both; in one character defending France from the horrors of anarchy, in the other from the invasion of the Saracens.

When then his son *Pepin*, by the advice of the Pope *Zacharias*, and with the consent of the States, ingrafted on the Office of *Maire-Dom* that of Generalissimo or King, both these offices being now so degenerated from their primitive institution as to have become hereditary, the difference of the new title was, as to the substance of power, hardly worth mentioning. The hereditary Kings used to head their armies, and occasionally presided in the Courts of Judicature, by way of keeping up a prerogative which most incontestably did not belong to them, and of which they acquitted themselves most sovereignly ill. But *latterly* even under them, the distribution of Justice was by a National law, more particularly left to the *Maire-Dom*, or *Maire-du-Palais*, who prepared all the great affairs of State for the examination and discussion of the Assemblies of the States in the Fields of Mars; in which the King himself appeared but as a subject, and not as the highest one. He was even liable to complaints against him. *Galsuinda* the wife of *Chilperic* tried a cause against him, and carried it, for his ill usage and breach of marriage-articles, before one of those assemblies of the nation, which

itself was constitutionally a Republican body, of which the *Maire-Dom* was the first Civil Officer, the *King* the first Military: both independent of each other, and both subject to the authority of the States.

But on a more formal coalition of these offices, when, by a greater solemnity of coronation, and by nearer approaches to systematical monarchy, the Sovereign of the Nation appeared, in the double capacity of supreme civil Magistrate, and of Commander in Chief of the armies, he turned this great mass of united Power against the very constitution, to which he originally owed it. After various struggles between the antient form of Republican Government by the assemblies of the States, and the new one, by an arbitrary Monarch, fatally for France, Despotism at length prevailed; and the chains of slavery were the more effectually slipped over the nation, by giving to a complete Stratocracy a false air of Magistracy. But the claws of the tyger are not the less in existence, for that untameable animal's holding out now and then in fits of good humor the velvet-paw.

The English themselves were for some time deeply infected with the same contagion of servility as the French. The Tudors had very near fixed on our necks the yoke of arbitrary power, when happily for us the inadequateness of James the first, whose inclination was baulked by his imbecility, preserved us from the consummation of that horror.

But thus it was, that in France, that famous revolution was accomplished, in which the *Maire-Doms*, or supposed *Maires-du-Palais*, descended from the throne of Justice, to the chair or tribunal of military command, and occupied both. A revolution on which the French writers have bestowed such false colors. This mistake, as I began  
with



with observing, originally and radically depends on the single word *Dom* translated by the word *House* or *Palace*, instead of *Judge* or *Justice* which conveys so totally different and so incomparably juster a notion. The rectification of this one word, if admitted, gives a new complexion to that substitution of the Carlovingian line, changes the whole order of ideas, and reduces to terms of the utmost probability that otherwise incomprehensible transition from a supposed domestic to the state of a Monarch, and wipes off the unjust reproach that this ignorance has fastened on the memory of those really great Men, the authors of that revolution, who, though not wholly blameless for their indulgence to their ambition in their not restoring the antient system of dividing the two offices, could not however be justly accused of supplanting their lawful masters.

Hitherto I have built my objections to this vulgar error, principally on the historical truth of facts, or at least on the greatest probability from the actual state of things in those times; nor do I here propose any recourse to an etymological analysis, but only so far corroboratively of my proposition, as it appears to me; without any presumption of its being as satisfactory to the reader, as it is to myself, who mean nothing more by my mention of that satisfaction, than a reason for not suppressing what I think better submitted to his Judgment.

As to the word *Dom*, in the sense of *Judge*, it is constantly so in the Northern Languages. You may find it in this very sense in the Islandic Dictionary. It is the radical word of *Dominus*, of *Doom*, of *damnare*, of *Deem*, of *Esteem*, of *Don*, and of a number of other words in most European languages, in the sense of Judging, or relative to Judging. *Domesday* book is with great propriety, in our law-Glossaries, termed *Liber Judicatorius*.

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It was, in fact, the book of the Judges of the Law. *Day*, or rather *a'Ey*, signifying of the Law. In the Swedish a head-judge, or foreman of the Jury, is called *Domare* or *Dom-Mair*, which is only an Inversion of *Mair-Dom* or head-Judge. It came at length to signify simply a foreman of a Jury.

The obvious objection that I start against myself, of its being incredible that the genuine signification of this word, so clear, and to be presumed so generally well known, should escape so many authors, and suffer such an erroneous substitution, in a point of such great importance: this objection, I say, would be insuperable, even by the consideration of the profound barbarism and ignorance of those ages, to which there may be traced the like perversion of many other antient terms, from their original and proper signification; if there did not collaterally exist another source of that mistake, or equivocation, in the very word *Palais*, or *Palace*; which was then, as it is at this instant, the appellative of two very distinct objects: the mansion or house of the King, and of the *Town-ball* or House of Justice.\* Inasmuch that *Maire-*

\* Here, it is conjecturally proposed, that, in Paris, the structure called *Le-Palais des Thermes*, supposed by some to have been built by the Emperor Julian, and judged by others to be much antienter, owes the name of *Thermes* to a corruption of the Celtic word *Tighearn*, much as we now pronounce *Tighearn-time*, *Term-time*, it being the time in which the High sheriffs, or *Graffs* prepared the Sessions, in the Druidical ages, before the Romans had taken from them the administration of Justice. In Paris, they had substituted to the *Tighearn* a *Præpositus* or *Provost*, and it was to his mansion that this Celtic name of *Le Palais des Thermes* (*Tighearn*) was given: for I have sufficient reason to think it a Roman work, which might nevertheless be antienter than Julian's time. He might very likely too have resided there. Both Emperors and Kings occasionally preferred the Halls of Justice, for their residence, for obvious reasons both of state and convenience. I take also the word *La Tournelle*, not to be taken from the circumstance of the place being surrounded with little Turrets, but from *Tighearn-wal* the province of the *Tighearn*, which was rather executive than Judiciary, though sometimes both.

*du-Palais*, might very well equally signify the Principal or Lord-Mayor of the Hall of Judicature; or the Head-Master of the Household. It was however, the last and the falsest acceptation that has prevailed, in general, and in general only; for even in those times, the distinction was authentically made by the Pope himself. Gregory the II. in writing to Charles Martel, styles him Duke and Mayor of the *Palace of France*, which not only plainly specified an Officer of the Nation and not of the King, but gives the true meaning of the word *Palais*, as it is preserved at this Instant, in Paris, and in many other places of France, where it is synonymous to Town-Hall or Seat of Justice, without any relation to Kings or to royal residence. *Palais* is also taken for the Law itself, in General: as in *termes de Palais*, which signifies terms of the Law: so that even, without having recourse to the antiquated word *Dom* for *Judge*, the expression of *Maire-du-Palais*, itself, abundantly justifies my application of it, as a designation of the head-officer of Justice, and not of a menial servant in the King's Household.

Here then I rest the issue, which I entirely submit to better Judgment; and shall only, not by way of confirmation of my opinion, but merely as matter of satisfaction to such readers, as may be curious of some antient Celtic expressions, which have a relation to the subject in hand, subjoin a few words, which I reserve to explain more at large, in a proposed Glossary.

*Pal Eyt*, A Head place of Justice. Thence *Palatium*. Thence Mons Palatinus in Rome. Thence *Counts Palatine*. A King of France did not *give* but *restore* his palace to the Public Administration of Justice. *Domo*, a Cathedral, a word borrowed from the Gallic in times prior to Christianity, when *Church* and *Court of Justice* were synonymous. *Domo*,

the *House* of Justice or *Palace*. The Inquisition had the impudence to call its den of horrors the *Sancta Casa* or *holy-house*!

*Basilique*, corruptly for *Vasf-y-lig*; the same as *Palace*: it being where the *Maire du-Palais* administered Justice. He was also called *Vasf*, synonymous to *Vescovo*, to *Bishop*, to *Eymage* or *Eubage*. But this must be understood of the ages which preceded Christianity. The Celtic *Vasf* is radical to *Βασιλευς*; and probably to the *Fasti*, it certainly is to *Valvasor*, now an obsolete title.

*Pal-Vasf*, contractedly *Paus*, was one of the names of a Druid *Pope*, *Pfaff*, *Fof*, or head dignity of the Clergy, and Judicature. *Vasf*, *Mage*, *Bar*, *Dom*, were all Celtic terms for a Judge, or Civil Magistrate.

### Origin of the Word

## EXAMINATION.

If the investigation of this word from its origin was nothing more than matter of mere literary curiosity, it would hardly be worth the attention of the Public, and especially of the learned part of it. It only then rises into an object of consideration, in its concurring to corroborate and establish the proof of the great importance annexed by the ancients to the education of youth, and to the dignity of Arts and Sciences.

The word *examination* clearly deriving from the Latin *examinare* and *examinatio*, the point in present question is, whence comes the Latin word itself, *examinare*, which does not appear analytically resolvable into any syllables, that present a meaning analogous to the sense, in which it is at present accepted.

To



To trace then this work to its origin, we must have recourse to an antient custom, of which this word itself is a faithful record, being, in fact, itself created by that custom, and adding one more instance to many, of the knowledge of things being conducive to the elucidation of words.

There existed among the antients a custom, most probably derived from the common fountain, the Laws of the Celts; a custom general among the Greeks, and with some variation among the Romans, into whose language the word *examinare*, in virtue of it, obtained admission: it was as follows. The political year, which early among the Romans, and till very lately with us, began in March, was divided into two equal parts, or seasons of six months each. In each of these semestrial periods, there were stated times for synods, public councils, or assemblies of the people, especially under the Republican Government, the form of which was general to the Celts, except where the military power had prevailed over the civil, which prevalence was always considered as a state of tyranny. These councils or assemblies had various names, *Comitia*, *gemotos*, *Αλιαι*, *Εβλαι*, *Cola's*, &c. The objects of them were deliberative or judiciary. From this latter destination the months on which they were held were called *Carnean* months, from the Celtic *Carn*, or Court, whence the Greeks took their word *Κρινειν*, and the Latins that of *crimen*. Apollo received the name of *Carneus*, from the Judiciary assemblies being primordially held in the face of the sun, and from their stated periods being ruled by his revolutions. But the Synod or popular Assembly, which furnishes me with the foundation of the present discussion, was, for an enquiry into the merit of the *Gymnasiarchs*, or Masters of the education of Youth entrusted to their care, and, in course, into the proficiency and

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talents

talents of the students and pupils themselves. At which season there were also, with much propriety from the great affinity of the matter, assises held for the Judging of talents, and of all kind of merit in the Arts and Sciences. It was consequently the time of electing the *Asiarchs*.\*

Nothing could be more solemn than this public Act for taking cognizance, as well of the behaviour of the Gymnasiarchs or Teachers, as of the progress of their Pupils. It differed essentially from the Celtic *Whitsuntide*, or *Calata Comitia*, in that these last were appropriated to the election of Candidates for ordination. It differed from the Druidical Institution of the great day of Account or comptroll of Offices on Midsummer-day; of which this act was a sort of continuation, as the preparations for it began from that day, being dictated by the Public Concern for the education of Youth, a point on which the public welfare was capitally held to depend. The trials, on this occasion, proceeded openly before the whole assembly of the people, or Δημό†, and it was by their decree, that on their approbation of the re-

\* There offers incidentally here an occasion of rectifying a wrong Translation in our New-Testament, Acts cap. xix. ver. 31. Τις δὲ καὶ τῶν Ἀσιαρχῶν ὄντες αὐτῷ φίλοι, περιψάλλοντες περὶ αὐτὸν (Παῦλον) παρεκάλουν μὴ δύναι ἑαυτὸν εἰς τὸ θεῖον, and “certain of the CHIEFS of ASIA, who were his friends, sent unto him, desiring he would not adventure himself into the Theatre.” Now, Asia had undoubtedly its *Asiarchs*, periodically elected about the autumnal equinox: but the word itself had no relation to *Asia*; it was an antient word, for the managers of a theatre. They were officially the distributors of rewards to Gymnastic and literary merit.

They were common to Greece as well as to Asia.

† When the people were deliberatively or judicially assembled, they were called properly Δημό, or rather more archaically, in the Doric Dialect Δαμό, from the Celtic *Dam*, or *Dom* to judge. Thence the Latin *damnare* to judge, in an unfavorable sense. But speaking of the People in an indefinite light, they were called Λαό. When tumultuously assembled, without the usual solemnity, they were stiled Οχλό.

spective merits of the teachers and of the pupils, not only the first were crowned by the proper officer, the *πρωτατης σιμων*, or *præses palma*, but such a number of their pupils as were judged to deserve such an honor by their superior proficiency, which decree was occasionally graved on a column at the expence of the public. There are more than one antient monuments of this custom still extant\*. With regard to the Teachers it was especially recorded, as the cause of crowning them, "*their care and diligence in the management of the Gymnasium*†". This decree was also considered as

\* The very learned Mr. *Peter Burman*, who at this time supports with great dignity, the hereditary honor of a name so eminent in the Republic of Letters, has given us a most accurate and satisfactory description of a famous monument of this kind, in Sicily, discovered Anno 1660. It belonged to the Republic of *Gela*, (a word which in the Celtic signifies a Hall or College, whence probably the town itself took its name, as *Wistminster* from its *Minster*, or *Kild-Ey* the Island of the Cell, from the place of refuge of some Druid, at the time of the persecution of that Order). On this monument, it having been observed, that there were only *eleven* names of the young Students, or *Ephebi Coronati*, whereas the number imagined regular was *twelve*, this exercised the conjectures of the learned; some conjectured it an omission of the Graver; but that is very unlikely: others, that the twelfth name was obliterated by age; but give no cause for this suspicion: whereas a more natural and probable solution occurs, in that such trials, not being merely matter of form, but strictly scrupulous, there happened to be, in fact, that year no more than eleven youths judged deserving of the honor.

† As to that point, these are the words of the Decree on the monument of *Gela*, ΕΠΙΜΕΛΙΑΣ ΕΥΕΚΕΝ ΚΑΙ ΦΙΛΟΠΟΝΙΑΣ ΤΑΣ ΚΑΤΑ ΤΟ ΓΥΜΝΑΣΙΟΝ. Considering the present neglect of gymnastic exercises, it is inconceivable the stress that the antients laid on their youth excelling in them; which was held not only to contribute greatly to their health and personal advantages, but an essential qualification of them for the service of their country. It was the very spirit of their *militia*, which embraced every rank of persons capable of bearing arms: thence *gymnastic merit* became such a motive of honor and distinction.

The *Ludus Literarius* among the Latins, differed from the *Gymnasium* in its object, being, as the word demonstrates it, purely literary. The word *Ludus* however, there, differs greatly from

something so very solemn, that besides its monumental Inscription, it was termed like other acts of the popular legislature, *holy*, that is to say, the general sense of the *whole* people, collectively and conclusively taken, reported, and ordered to be passed into a Law. The Latin words *colere*, and *cultus*, for *worship*, have no other derivation than this holy, (halig) or hallowedness of a worship, or reverence established by general consent of the great National council, which it was afterwards considered as high-treason to violate. In short, such an act made a thing *hallowed* or *sacred*. Thence the Greek word *Αγιος* (*enacted*) for *holy*.

Nothing can more evince the importance of this decree of the recompence of crowning merit on these occasions, than its being stiled upon the

the *Ludus* applied to the periodical *Ludi*, or Games; though both from the same word, taken in different senses.

*Ludus* derives from the Celtic *Leyt*, the Law, which in its theological and judiciary sense stood for *learning* in general. *L'Ey*, the Law, gives *Leet*, *legere*, *lëer* in Spanish, and probably, as soon as the Druid ordinance was abrogated against committing the *Law*, especially to writing, became in Britain, the foundation of the *Benefit of the Clergy*.

*Ludus*, in the sense of Games, or *Agonistic*, derives from the same word *Leyt* or *Leet*, the law; but on a very different branch of acceptance from that root. I have elsewhere observed, that the antient *Comitia* or Celtic *gemotts*, were *Court-Leets*, or assemblies by Law. These were attended with various diversions and exercises, which were metonymically called *Gemotts*, thence our word *Games*; as the Latins called them *Luds* from these periodical *Leets*, and certainly not from *Lydia*, because the *Lydians* were a people who delighted in sports and plays. At least, this appears rather far-fetched. The *Ludi Circenses*, (*Kirk- or Court-games*) the *Ludi Agonistici*, were undoubtedly sports and diversions, but had no kind of affinity to the Lydian effeminacy, or passion for indolent dissipation. It was the season, which in the West of Europe, being the *Law-season*, (*Turnament, or Tighearn-mott*), that gave from *Leet* the name of *Ludi*. The words *Sport* and *Speel*, form upon the same principle, but the analysis of them would for diversion, be too digressive to specify here. In Greece, these *Ludi*, not being connected with the *Leets*, were simply called *Αγωνα*, or trials of skill.

column,



column, commemoratively erected, *Αλιασμα της βελης*. Now, the word *Αλιασμα* furnishes a most curious and interesting solution, in its analysis.

*Αλι* is the Celtic *Haligh*, Holy, which means a general or total consent of a popular assembly. It has the sense of Catholic (*καθ' όλον*), *Δημον*, people, understood: which surely gives a juster sense of the word *Catholic* than the falsely extensive one, in which it is commonly accepted. This construction can alone save the word Roman-Catholic from being a contradiction in terms. *Αλι* then in *Αλιασμα* expresses the general consent or placitum of the *Halimote*, *Folkmote*, or of the Doric *Αλια*, a popular convention, or *Court*.

*Ασμα* is the very *spirit* or *Divine air* supposed to be breathed into that assembly, whence, as that air was always *chaunted*, came the word *Ασμα*, *air*, *canticle*, or *canon*. Thus *Αλιασμα βελης* comes literally to signify the Inspiration or *Holy Ghost* of the Council. A collection of these statutes by the proper depositaries was termed a *Psalter*, and in the Celtic *Canons*, or *Kiffraiths*. Thence too *αδμα* and *ασμα*, at bottom the same word, signify the *air*, the *gust*, the *ghost*. As *φαντασμα*, from *φανω* and *ασμα*, the apparition of a *ghost*, or something only ideal. *Βορεασμος*, the Northern *air* or *gust*, *Flatus Boreæ*, which, Hesychius observes, had its festival day in Athens.

Now by this word *Holy Ghost* I do not in the least pretend to obtrude it as any ways interfering with, and much less contrary to that term so consecrated among us in a theological import; but to shew in what judiciary or legal sense it was understood for ages before Christianity came into existence, a sense very far from being contrary to Christianity, since it manifestly tends to identify the Spirit of God with God himself. The popular assemblies never proceeded on business, or on the ends  
of

of their meeting, without previously, with the most solemn ceremonies or rituals, invoking the divine spirit or Holy Ghost to inspire their resolutions, and dictate their decisions; from which circumstance, as I have elsewhere noted it, of preliminary invocation, or βαλευτικὸν λειτουργημα the Greeks called this spirit the *Paraclet*. It was the ἅγιον πνεῦμα or *Holy Ghost* presiding over the *acts* of the assembly or *Halimote*. Thence the resolves or Votes of those *Halimotes* were termed Ἀλιασματα. They constituted the *Law*, as being the Spirit of the Community descended into it from above. Here you have the true origin of that phrase *Vox populi Vox Dei*. The inspiration was presumed divine; the *Holy Ghost*, proceeding from God, from *Υ Eu-Piter* (Jupiter) or Th' Eut-Tad (Theutates), both signifying the *Good Father* or the *Father of all Good*: The Scythian *Pappæus* has the same signification.

This account contradicts indeed the averment of that learned Jesuit *Petavius*, that the *Holy Ghost* was intirely unknown to the ancient Heathens\*; but then it affords an admirable preparative for that tenet of the Christian doctrine, which afterwards came into existence: the human mind finding, in this analogy of it to the practice of antient times, a satisfactory resting-place, a relief from the too vague and indefinite a notion given by most of the Christian theologers. It was from not having a clear enough idea of this origin, that St. Basil, as we learn in his funeral oration by St. Gregory Nazianzen, was so obscure and unexplicit about the Divinity of the Holy Ghost. Whereas nothing can be plainer than that the councils themselves adopted this ceremony of invoking the Holy Ghost to preside in them. It is, at this mo-

\* Lib. I. cap. ii. *Theologe Dogm.*

ment, the origin of the form of prayer in our parliamentary sessions, or national councils.

According then to the Celtic system or dispensation general to ancient Europe, the *Law* or *Religion* of a country (for these were originally synonymous) was held an inspiration, or, literally speaking, a dictate of the Holy Ghost, an *Αλιασμα* in short\*.

The law of the *Halimote* founded on this presumption was, in the Greek, termed *Νομος*, a word of Celtic Origin, whence a Pompilius the Legislator of Rome took the *Agnomen* of *Numa*, both from *Nym*, spirit; from which *Numen*, quasi *Numinis*

\* It was a traditional idea of such an emanation of the divine spirit or *Will* of *God* having an influence on Legislation, that probably suggested to the Civilian *Baldus* the following expression, when speaking of the Justice of any deed's being invalid or null, that had been extorted by fear.

"SPIRITUM SANCTUM ut ALIA Juris præcepta, ita in ore *Prætorii* posuisse *Edictum*. Quod metus causa gestum erit ratum non habebo."

Nay, some went into the extreme of attributing inspiration to the Roman Civilians, in general.

"Ut veteribus illis Jurisconsultis Romanis Ethnicis a DEO inspirata fuisse ex quæ literis prodiderunt firmiter credendum est." *J. Bouricius*.

That however the *Holy Ghost* or *Divine Will* was identical with the Deity, is most emphatically intimated in one of the appellatives given to God by the Indian Bramins, who of *ISH*, *Will*, and *BURAH*, great, form the word *ISHURAH*, the GREAT WILL.

This antient Invocation of the Divine Spirit clearly and rationally accounts for that number of Ceremonies, which were *reproached* to the *Druids*. No doubt, on so solemn an occasion as that of *enacting* Laws to bind the whole nation, they imagined they could not commit an excess of devotion. These ceremonies were called *Magic*, and why? The word *Magic*, in its original unperverted sense, means only Justice and Legislation; at this instant it exists in our word *Magistracy*. For receiving the influx of this *Holy Ghost* or *Spiritus rector*, it is highly rational to think that the *Druids* preliminarily exhorted the people to the most solemn preparation. The *Sursum corda* of the Papists is not at all unlikely but a Latin translation of the *Druids* Celtic Formulary.

*afflatu,*

*afflatu*, natural as it was, to call analogically to the invisibility of *air* a power of which the existence was at least equally certain, by the *common* name of air or spirit. The fable of the Nymph *Egeria* turned purely on the latinisation of two Celtic monosyllables *Ey-Ir* (*The Spirit of the Law*) formed into the word *Egeria*. *Nymph*, also signifies a spirit: a nymph of the woods was a spirit of the woods.

So extensive too was this idea of Religion and Law their being identical, that, at this instant, the word for *religion* among the Mongolian Tartars in Siberia is *Nom*, most presumably the common Celtic root of the *Νομῶς* of the Greeks. It is unquestionably that of the Persian *Nama* for Law. *Nama Erdaviraph* is the Law, or metonymically the Book of *Erdaviraph* containing the Persian Law, in the Pehlavi language, mentioned by the learned Dr. Hyde. You find *Nama cunctis*, in an Inscription quoted by Montfaucon, which manifestly signifies *Lex omnibus*.

Among the Turks, the word *Din* for Religion, without any similitude of sound, carries a strong analogy to this identity of religion and Law. It is taken from *Din*, metaphorically used for the Field of the General assembly of the nation to pass a Law. The Dutch call *Tuesday*, on the same principle, *Din'sdag*, the Field-day, or Day of Justice, as it was among the ancient Druids. It is the Polish *Cola* or field of Election, in a judiciary sense, whence *colo* and *colere*.

It is not digressively that I have entered so particularly into an elucidation of the word *Ἁλίσμα* (*Holy Ghost*), which in the Heathen system meant nothing more than an act of the assembly supposed to be inspired by the presiding God Jupiter, whom they constantly, on state-occasions, invoked. "*Per Jovem consulimus et in commune consultamus.*" As it tends to establish the importance annexed to the celebration



lebration of those public and solemn trials, which had, for their object, the education of youth and the estimation of talents, and from which the word *Examination* will be found to deduce its origin: with only this difference that, in lieu of Jove, the *Apollo Carneus*, or *Palatinus* was preferably and especially invoked.

I have before observed, that there were two semestrial seasons, certain parts of which were, according to *Xenophon*, *Polybius*, and *Strabo*, respectively allotted to Public Inquest and Judgment. But it was specifically in the month of *August*, that those assemblies, for a scrutiny into the merits of the teachers and of their pupils, were held, as well as for the trial of wits and talents in general. This Month then was called ΔΕΥΤΕΡΑ ΕΞΑΜΗΝΟΣ being the second SIXTH month, or *Sextilis*, reckoning from *March*, or the beginning of the Political year inclusive. July was the *Quintilis*. The word ΕΞΑΜΗΝΟΣ is itself of Celtic Origin, from *Ex*, six, and *Men* or *Man*, month. This ΕΞΑΜΗΝΟΣ (*Sextilis* or *August*) was also called one of the *Carnean* or *Judiciary* months, such as were *March*, *May*, *June*, &c. But this ΔΕΥΤΕΡΑ ΕΞΑΜΗΝΟΣ gives more especially the word EXAMINARE, being the season of a semestrial or Judiciary trial, which had for its object an *examination* in order for *approbation*, whereas trials for crimes, or actual transgressions, were eventually in order to *condemnation*. The secondary sense however of the Judiciary destination, at length supplanted the primary one of the Season of *Examenial* Sessions. A circumstance common to this word with many others in most languages. Thus the origin of our word *Race*, in composition specifically in *Horse-race*, is pretty much worn out of the general memory, and is to be retrieved only by the recollection of its proceeding from matches being institutionally run by those Horses of high breed or

*race*, *Jins* in Arabic, or *Ginetas* in Spanish, *Gennets*, in short; so that the expression of a *foot-race* has nothing but custom in its favor (which however is a great deal) to defend it from absurdity.

Mean while, it is in this antient custom of *Examination* of talents, or trial of wits, in specifically the month of August, *Εξάμνος*, or *Sextilis*, that you have the genuine explanation of the verse,

— *Augusto recitantes mense Poetas.*

Juv. Sat. III. ver. 9.

in which the Satyrift literally means the season of *examining*, or *Affises* of wit, the *Sessions* of Poets in that month; and not, as the Commentators would have it, to ridicule the rage of the poets reciting their verses in the dog-days; though, in extenuation of this error of the Commentators, it may justly enough be urged, that the numbing frigidity of bad verses, or Poetry *à-la-glace*, might not afford an unhumorous contrast to the sultry heat of the weather.

This custom also gives the genuine solution of the name of *Palatinus Apollo*, not derived from his image being in the *Palace*, but from its being equivalent to *Carneus*, as *Palace* originally is to *Caern*, a Seat of Judgment, or Town-Hall. The trials or *examination* of talents were in his name. Thence

*Scripta Palatinus quæcunque recepit Apollo.*

## PRESTER-JOHN.

On a fair liquidation of the origin of this name, it will appear to owe merely to its extreme simplicity, that obscurity which so long perplexed the curious in Europe, and none more than the most eminent in it for literature. Some sought for the existence of this potentate in the wilds of Tartary, others elsewhere; some indeed very rightly landed,  
at

at length, their conjectures on the Negus of Abyssinia. But no one having as yet, I believe, given the true reason for the attribution of the name of Prester-John to him, the following account, will, I presume, satisfactorily clear up that point, no farther now indeed material, than as it, at once, solves a question of an antient standing, and serves to shew from how trifling a cause a general error may spring.

Abyssinia, the natives of which are jet black, has an extensive coast on the western borders of the Red-Sea, most of which is in possession of the Turks. Some Mahometans speaking to any Italian Missionaries in the Portuguese *Lingua Franca*, long general to most of the sea-ports in India, would naturally enough call the Negus of Abyssinia the *Preto-Chaban*\* or *Black-King*, just as on the coast of Guinea, we might currently give that title to some Head-Negro or black *Caboceiro*. Those Missionaries, unacquainted with this corrupt *Lingua-Franca*, brought the name of *Preto-Chaban* to Europe, under the disguise of *Prete-Gianni*, who being reported a Christian Prince, the French got hold of it, and gave it the farther adulteration of *PRESTRE-JEAN*, whence we took the word *Prester-John*.

### The SALIC LAW.

On this head it is necessary to premise, that, of all the French or other authors, who have hazarded the derivation of the word *Salic*, not one has appeared to satisfy the Public; and most of those authors have ingenuously confessed, that they could not satisfy themselves.

\* *PRETO* in that *Lingua-Franca* signifies *black*: it is a corruption of *Moreto* black, much as *Brackish* and *Brine* are of *Mar-acquis* and *Marine*, or as the Greek *Bpotos* is of the Celtic *Mar-eth*, mortal, or liable to Death.

After so many unsuccessful attempts at this solution, it might appear vain and assuming to offer one more, if I did not, at the same time, declare myself so firmly persuaded of the justice of my conjecture, that I should have imagined it a failure of duty to the Public to suppress it, even under the certainty of that charge of presumption for stating it. But, by this persuasion of mine, I do not mean any thing so perfectly impertinent, as the presenting my opinion for any the least authority. The utmost of my pretension goes no farther than the specifying the motives of that opinion. If any one shall not judge them valid or sufficient, and is candid with himself in the rejection, a candor, which however is unfortunately not always the case; it can only provoke a suspicion, which may be useful to me, of my yielding over-easily to reasons too weak to operate the same conviction on others, as they have done on me. The manifest truth is, that no opinion is voluntary. This shews the injustice of any indisposition towards those, who dissent from us.

Having authentically collected from innumerable examples, that the initial consonants of many words, in present use and in most languages, were originally nothing but the initials of prepositive particles melted into, and coalescing with the subsequent, as *Thaw*, for *The-aw*, the water, *Sea*, for *Ze-* or *Ce-Ey*, *The Sea*. *Swain*, for *the Wean* or Youth. *Dorp*, for *The urb*, the Town. *Salan*, for *Halcn*, Salt. and what is more in point, *Salle*, for the *Hall*\*, *La Salle du Palais*, the Hall of Justice; so many instances of this coalescence occur, that to

\* Upon this principle of analysis, I have some suspicion, that *Louvre* is a contraction of *L'Hoff-Ker*, the *Head Court*, the *C* aspirating as it constantly did in the original language. The ancient courts were national, not regal, though often the residence of Kings.



deny the *rule* would be to reject the clearest truth. The *rule* established, the point now is to submit to the reader's own judgment whether my application of it, in the present case is solid, and satisfactory, or only ingenious, which is but another word for false and futile; and only the worse for wearing the mask of something like probability.

I take then the word *Salic* to be formed out of the prepositive Z or S, for *the*, and *Haligh*, or *Eligh holy*; not in the theological sense, but purely a word expressive of the consent of a general assembly to the passing a law. In this view, the term *Salic* or *Holy* signifies nothing more than a national or parliamentary law, a *Malmotine* law, the statute of a *Malmot*, or field-meeting in the *campus-martius*.

To corroborate this derivation, which, it may be averred, has not, at least, any improbability of the sense against it; there are other pregnant circumstances combined.

The name of the place where the Salic laws were proposed, of which we have the specification remaining to the number of about seventy-one, was called *Salicam*, which in Latin would be *Salius-campus*, the Salic-field, or field of the *Haligmote*.\*

In the account of the Salic laws we see prefixed four names, supposed to be the proper names of the prince who proposed them, and of those who digested the remains to us of the code of them: *Salogast* who made the motion for the laws, *Wiseghast*, *Bosoghast*, and *Uldoghast*. Upon which, without absolutely denying these to be proper names, since it is not impossible but they may be so, and especially without laying much stress on the proposition; I rather conceive that these four names are

\* It is here to be noted, than when the *Hall*, or place of holding the States-general, or of administering justice, was transferred from the open field to cover, the place of assembly or judicature, by metonymy, still retained the name of *Hall*.

vestiges of that antient consecration of the national laws, by the solemn assertion and faith of their being dictated by the Divine Spirit, or Holy Ghost : thus by the analysis you will find it in

SALOGHAST, the Holy Ghost, the proposer or inspirer of the Salic laws.

WISEGHAST, the wisdom of the *Spirit*.

BOSOGHAST, the voice of the *Spirit*.

ULDOGHAST, the will of the *Spirit*.

The reader will determine with himself whether such significant appellations co-incided by mere chance, in four proper names, or whether they are so many appellatives founded on the supposed intervention of the Divine Spirit, on the most solemn invocation, descending on the heads \* or into the hearts of the people assembled to enact laws for the good of the whole community : In which awful sense, it was, at least not impolitical, if even not commendably pious, to enforce the religious observation of the acts of those States-general. On this footing they were the acts of the Holy Ghost itself, and emanations from the Father of all goodness. Thus it was literally that the Holy Ghost of the Druidical communion *proceeded* from God, and was identified with him.

\* The conveyance of the *Spirit* or *H. ly Ghost* by the imposition of the *hand* on the *head*, a custom I conceive to be of the highest antiquity, has suggested to me an idea of recourse to it for a tolerable account of the origin of symbolising the Holy Ghost under the figure of a *Dove*. In the Celtic, *Dove* (*D'Hoff*) and *Head* are synonymous. Possibly this may not be quite an admissible solution ; but surely it is a less unworthy, less puerile one than giving to the Holy Ghost *literally* the figure of a Dove. The like objection does not entirely lie against the type of the Lamb, which was antiently in many nations the symbol of sacrifice. Yet on the words *Agnus castus*, it may not be thought un-curious to observe, that the coupling of these words is owing to an accidental similarity of sound *Agnus* ; this derives from *a* privative, and *Gin* to generate, (the vowel elliptic), signifying in the Latin *Castus*, produced the expression *Agnus c. stus*. But *Agnus* a Lamb, has no relation to chastity : it would be nonsense if it had.

The council of Constantinople at first admitted the emanation of the Holy Ghost, solely from God the Father : The council of Florence has since, on the suggestion of the Transalpine churches, added its procession from God the Son, conjointly, which is very just ; considering the union of persons into one Deity, it could not well be otherwise.

I have only now to add the explanation of the word *Salians* added to that of *Franks*. Nothing can hardly be less forced or less improbable.

The appellative *Salian* Franks had no relation to the river *Sala* : it was purely a distinction of the *Franks*, under a regular, civilised, or *Salic* government, from the *Franks*, who were merely warriors, or companies of vagabond banditti, without any fixed seat of dominion. Certain *Franks* were also like the *Batavi*, the *Nervii*, the *Suevi*, termed occasionally *Latii*, not from the Celtic word *Laidés*, auxiliaries to the Romans, but from the *lots* or *leets* of land assigned to them for their military services. These lots, as to the honor and nature of the tenure, differed essentially from the *Allodial* lands : but such a discussion does not belong to this subject.

I shall only then, to avoid any misconstruction, take leave to add, that in the precedent definitions of the *Holy Ghost* of the Heathens, surely not the less satisfactory for their being at once so reconcileable to piety and to common sense, I have not in the least presumed to incroach on the province of the divines, or to touch the ark with unhallowed hands. My researches are purely philological. The Clergy are the best judges how far the heathen ideas of the Holy Ghost, or divine Spirit breathing itself into the assemblies of the public legislature, on the solemnest invocation, may be relative or not to the Holy Ghost of the Christians, or third Person of the Trinity ; but so much is certain, that in the primitive

tive ages of Christianity, some of the first fathers of the church were obliged to be very reserved on this point, for fear of the *Pneumatomachi*.

St. Basil himself for a while durst not, under the apprehension of being deposed by his diocefans, assert directly the divinity of the Spirit, though he put into his sermons the equivalent in circumlocutions. He temporised thus a while; but in his 141st epistle if the words are not an interpolation, he expressly asserts it. A fuller account of this may be seen in St. Gregory Nazianzen's Funeral Oration on St. Basil.

### St. GEORGE of ENGLAND.

Here I am to premise, that in this discussion, I do not address myself to those who require any proof, or even so much as any argument, to establish the negative of that ridiculous fable of a virgin rescued from a Dragon by a Saint on horseback, as if a virgin could, in any sense or intendment, be supposed to have been, though but for a moment, in a dragon's keeping. Those who have a swallow for such absurdities, literally taken, will hardly have a relish for any thing like reason. I then offer my ideas to those only who have the happy disposition to despise vulgar errors, with their minds open to fair truth, or to a fair probability of truth, especially when opposed to opinions big with rank nonsense.

It is not then very likely that the especial patron Saint of Britain came from Georgia on the Euxine Sea, or had his name from that country, which would indeed be far-fetched.

The Greeks had the word Γεωργός, (whence Virgil took the title of his *Georgics*;) for one employed in agriculture; but never, or at least very rarely, gave it as a proper name, as the Romans did in



*Apocol.* Whereas in the Western part of Europe, *George* (in Spanish *Jorge*), was probably a familiar appellative, not owing to this Saint, but to two words, the coalescence of which formed this proper name.

These words were *Gor-reich*, which mean the ruler or president of a Country; by contraction and conjunction, hellenised \* like so many others, first into Γεωργος, and thence into the present word *George*. A Saint of this name there probably never existed: The whole legend of him, most likely, arose from one of those frigid allegories that were once much in vogue, and which, as the darkness of those barbarous times encreased, came at length to pass for historical truth.

Military Valor, symbolised by a *Gor-reich*, (*George*) or warlike Prince on horseback, delivers the Christian Faith, figured by a Virgin in distress, from the fangs of the *Dragon* or *Druid* Party her natural enemies, or perhaps from some particular *Pen-Dragon*, or *Head Druid*, *Draco Insularum*.

This solution, admitting that the conceit of the allegory is cold and forced enough, gives however some little sense, some meaning, to the badge of the *St. George*, appendent to the ribbon of the most

\* In the antient times, the Greek language was principally formed out of the Celtic monosyllables as may be demonstrated: but the Eastern world receiving its Emperors from Britain and the Gauls, introduced the Celticism of customs as well as of words. *Irenarchs*, *Exarchs*, and *Dioceses*, are all Celtic forms of Government hellenised. The office of the *Head of the Household*, which was commonly given to the nearest relation of the Prince or King, was called *Penteuleu*; this the Emperors stiled *Curopolates*, or first *Lord of the Palace*. It has been doubly mistaken, for the *Distain* or Lord Steward of the Household, and for the principal *Ignat Llys*, or Mair-Dom, the Judge, or Mayor of the Nation. Here be it observed, that the word *Li*, mistaken by some great French Authors for regal power, is merely a corruption of *Ley*, the Law. *Lis*, a flower de luce, is a paltry *rebus*, that doubtless passed for wonderful wit in the dark ages of barbarism.

noble order of the Garter; whereas the story literally taken is a senseless absurdity that dishonors it.

Nor let the reader imagine that I use here any unauthorised violence to torture *Gor-reich* into *George*: Since it is demonstrably liable to much greater variations. You may very satisfactorily trace to this original *Gor-reick*, some proper names much more dissimilar, which is principally owing to the demonstrable mutability of the initials.

*Borrichius,*

*Bourk,*

*Maurice, or Morris,*

*Barry,*

*Harry* (not *Henry* which has a somewhat different origin).

*Garrick,*

*Mark,*

and many others too tedious to specify. The Greek name *Gorgias* acknowledges no other origin.

The first syllable of this *Gor-reich* gives me however an occasion of taking notice of some of the wretched nonsense introduced by the stupendous ignorance of the ages that followed the extirpation of Druidism; some remains of which, are at this very moment, the cause of our having the falsest ideas of names and words, in daily use, and of which it cannot surely be disagreeable to obtain juster conceptions.

On the word of such as having lost the antient language, have substituted ingenious fictions, not their own, and which they misapplied because they did not understand them, to account for the origin of certain words in full currency among us, we believe the imputations to the Druids of a Mythology which they detested.

The word *Gor*, or first syllable of *Gor-reich*, is one of the many instances. Among its meanings, it has especially that of super-intendance or supremacy of greatness. This *Gor* receiving the Celtic prepositive *the* and the *G* aspirating by the, general rule,

softens into THOR. Thence our *Thorſday* 'Thurſday. The word *Thor* forms out of *The-Gor*, as *Thorney Abby*, out of the *Carney-Abby*.

But nor *Thors-day* nor *Wednesday*, nor *Friday*, owe their names to thoſe ideal perſonages, *Thor*, *Woden* and *Frea*. The truth is that, at certain ſtated ſeaſons of the year, the national buſineſs or popular employs were reſpectively diſtributed into appropriate days, which days perennially kept their diſtinctive name. Theſe appear to me to have been three days of the week, *Tuesday*, *Wednesday*, and *Thursday*.

TUESDAY was the firſt day for calling or preparing the *Maës*, the *Din*, or, to expreſs myſelf more modernly, the field or Courts of Juſtice: and *Din's-dagh* from being the field day, the ſeſſions being primitively held in the open field. This day was only preparatory, or, as we might term it, the *appearance* or Muſter-day.

WEDNESDAY is a corruption not from *Woden's-day*, that imaginary Deity of the Northern Regions, who, was moſt probably, an adventurer that having penetrated theſe into parts, extirpated, in a great meaſure the Druidical religion, about Pompey's time but from *Wee-Ding's dagh*, leſſer Court-day, in contradiſtinction to *Thursday* the Great Court-day. In this conjecture I am greatly confirmed by the French word *Mecredi*, which is for many reaſons demonſtrably not from *Mercurii dies*, but from the Celtic *Mi-Cir-dagh* the leſſer Court-day: and as there might be victims ſacrificed that day, the ſimilarity of name probably led *Tacitus* into this miſtake.

The Italian *Mercoledì* has the ſame ſignification, but ſtill without any relation to *Mercury*, or to *Hercules*.

In this day the affairs and tranſactions received a maturity and digeſtion, which prepared their final determination on the great and laſt Court-day, or *Thursday*.

THURSDAY (*Thor's day*) was, as the word itself imports, the great or main day of Sessions, *Donders day*, or more archaically and justly written *Din-d'Her's-dagh*. It has no affinity either to thunder, or to the thunderer Jove.

FRIDAY is a corruption of *Fuor-Ey-day* the day of release from attendance in the Court, the *Dies feriatus*. Thence the Idea of *Frea* or Goddess of Liberty and pleasure, it being a vacation-day: This is not incompatible with its being also dedicated to the militia, or training the people to exercise in arms, which was rather among their sports. This probably furnished the idea of representing under the impersonation of *Frea* the form of an ambiguous sex, the day being left either to the relaxation of pleasure, or to manly employ.

SATURDAY does not come from Saturnus as has been imagined, but from *Seater*, it being the day appointed for fishing and for agriculture.

As to the images we see in the text or commentaries on Saxo Grammaticus, and in Verstegan, a very attentive investigation has satisfied me that they are ingenious allegorical representations of the respective allotments of those Week-days: but much more modern than the times of the Druids, who, though they greatly delighted in such impersonations, and were even the fathers of the Pagan mythology, detested all idols or images too much to acquiesce in such an abuse of their fictions.

Othin, or some Adventurer of that kind, had in the North occasioned a great revolution in the religion of those Countries: in consequence of which, the simplicity of the Druid worship became adulterated with these Devices. Britain from its intercourse with the Danes, and with the Continent, did not wholly escape the Contagion.

The *Edda* of Iceland, I mean the modern one, for the antient one is lost, was much such a mythological



cal compilation for the North, as the Theogonia of Hesiod for the South, and both sophistications of ingenious Druid fables, or allegories.

The absurdity of deciding causes by combat was especially not originally from the North-West of Europe, it was brought to it by some Asiatic Emigrants specifically from the Iberia of Asia: and with it probably came in their Idol-worship.

If I have then ventured to suggest here that our St. George of England was merely a creature of legendary fancy, I beg leave to add that I look on St. Denys of France to be in much the same predicament: without in the least denying the existence of the two *Denises* the Athenian Areopagite, and the Parisian Bishop, both recorded Martyrs at different times, and in different places; yet, considering that in a point, on which the French have lain so great a stress, they could be under any uncertainty at all which of the two was the Tutelar Saint of France, I hold it no breach of any article of faith to think it very possible that neither of them was. My motive of distrust stands as follows.

Every hill, every dale, grove, forest, river, lake, in short, all places were, by the Druidical religion, held, to be each under the special protection of a particular spirit, something in the nature of a Tutelar Saint.

The Romans and other Heathens had from them adopted this idea. Colonie's, Colleges of Magistrature, legions, armies, &c. had their Guardian Genius. The towns especially had the images of their respective Genius sculptured over the City gates, or expressed on Medals. Thus this custom was like many others of the Druids adopted by various Nations under particular forms and names. Juno was the Municipal Deity of Carthage. Aesculapius of Epidaurus, &c. But generally speaking there was no proper name for this Defender or Tutelar Spirit, but that of the place. As for example, you  
have

have the medal of the Tutelar Genius of Lyons without other designation. Not impossibly, nor even improbably, some such similarity of sound as that of *Gor-reich*, (which gave the name to *St. George's Fields* Southwark, from their being within the verge of the Druid Minster in that place,) furnished the hint of borrowing the nearest name of a Christian Saint to divert the Pagan worship from its object in the place where now the Abby of *St. Denys* stands. One of the Celtic words for an Island is *Innis*; the district modernly called the *Island of France* might formerly be stiled simply *the Island*: thence, the spirit of the Island, or *D'Innys*. This solution is indeed justly liable to doubt; but must be incomparably less ridiculous than the story of that legendary Saint, whose very existence in the character of the Tutelar Saint of France is after all apocryphal, his running a league or two with his head, after it was cut off, under his arm; or as some have humorously improved on it with his head between his teeth.

The famous *St. Martial* might be literally indeed a companion of *St. Dennis* the *Areop.* in his character of a Tutelar Saint, taking his name from the *Campus-Martius*, like those imaginary personages *Martia* and *Dunwallo Malmutius*.

Possibly some famous *D'Aff* or *Druid Abby* has given us the *St. David* or *Taffy* of Wales. You have plainly enough the word *Taffy* (the *Abby*) in *Tavistock*.

In Scotland, *St. Andrew* appears to stand on the like ground.

*Andrew* originally signifies, either a Head-Druid, or in this case a Druid College or Head place. This was enough, in the vein of that age, to have the name of an Apostle substituted, who, in virtue of that resemblance became the Apostle of Scotland. In the North part of Brabant and the territory of *Liege* (or *Lech*) which must by that word have taken its name from some antient Temple or Grove

Grove of the Druids, that district was called T'Ux-An-Drew, or the upper Druid College, (N.B. Upper and Northern are synonymous).

The historians of the latter ages called this part *Toxandria*. Such disfigurement of primordial appellations have much contributed to abolish the memory of the origins of places and things: a memory to retrieve which solidly and satisfactorily, might answer very valuable purposes.

I shall then conclude with observing, that it could not be but for the honor and service of Christianity to explode these chimerical Saints, and purge the Calendar of them. The Life of St. Catharine Virgin and Martyr is allowed by all the learned to be, from beginning to end, an idle fable.

Whether St. Bridget was or was not a Swedish Queen I do not pretend here to inquire: but without any concern about her apocryphal existence, it may be justly averred that the St. *Bride* or St. *Bridget* of Fleet-street, absolutely owes its name to nothing but *Bridewell-Gate*, now called Ludgate: as St. Mary-Over does, to the place being called the Ferry-over before London Bridge was built. The Romish Calendar swarms with Saints or Saints names of this kind.

### C U R S I T O R.

The following solution of a word, which cannot be thought unessential, since it is the appellation of a corporation belonging to the Law, will possibly give pleasure to such as like to know the origin of the terms they use, or hear used.

I shall first state *Cowell's* interpretation of it in his Glossary of Law-terms.

“ CURSITOR, [*Clericus de cursu, vel cursista Curiae Cancellariae*] is an officer or clerk that maketh out  
“ original writs. *Anno* 14 and 15 Hen. VIII.  
“ c. 8. They be called clerks of course, in the

• The derivation of this word was first published in the Public Advertiser of January 18, 1769.

“ Oath of the Clerks of the Chancery appointed  
 “ Anno 18 Edw. III. Stat. 5. Cap. Unico. There  
 “ be of these 24 in number, which have allotted  
 “ unto every one of them certain shires; into the  
 “ which they make out such original writs, as are  
 “ by the subject required, and are a CORPORATION  
 “ of themselves.”

Next from *Jacob's Law-Dictionary*.

“ CURSITORS. *Clerici de Cursu*, Clerks belonging  
 “ to the Chancery, who make out original writs,  
 “ and are called *clerks of course*, in their Oath  
 “ appointed 18 Edward III. There are of these  
 “ clerks Twenty-four in office, which make a Cor-  
 “ poration of themselves, and to each clerk is  
 “ allotted a Division of certain Counties in which  
 “ they exercise their function, 2 Instit. 670.”

Neither of these solutions, nor indeed any I ever met with on this question, appearing to me satisfactory, I had recourse to my plan of seeking in things themselves for the explanation of words: a recourse that, independently of the proofs of its validity, which I have to offer, there is all the reason in the world to presume would lead to the discovery of the primordial signification of many words now used in the Law, merely by rote, without that pleasing precision and certainty which the knowledge of their origin would give.

When the long-lost practice of the Court of Chancery, which, I flatter myself, I can satisfactorily shew, has its foundations in the primæval times of Britain, was at length restored and revived, under the management, if not always of Laymen of the Gown, at least not to their exclusion, some of our young gentlemen were sent to *Bologna* and *Padua* to study the Civil law, which was, at that time, a requisite qualification. To that period we owe the word *Cursitor*.

There were antiently certain original writs customarily made out in a special character or  
 hand.



writing, called, in the language of low Latinity, writs *Curſiva Vetere*, or old *Running-band*, a kind of Italic, in uſe in the Roman *Chancery*, and adopted by ours. It differed from the Court-hand, in which other Law-Procedures were ingroſſed. It was abbreviatively thus ſpecified, *Curſiv. Veter*; and by a farther contraction, *Curſiter*. So that the writers of it might have been, perhaps, better termed clerks of the *Running-band* than clerks of *Course*.

Whether time has introduced in that office any variations of the mode of writing, or in the functions of the clerks, I am not certain; but I humbly apprehend that any ſuch change would hardly impeach the plauſibility of the origin herein aſſigned of the word *Curſitor*.

## I N D E X.

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# V I E W O F A L I T E R A R Y P L A N,

For the Retrieval of the ANTIENT CELTIC.

In aid of an Explanation of various Points of ANTI-  
QUITY in general, and of the ANTIQUITIES of  
GREAT-BRITAIN and IRELAND in particular.

**T**HIS Plan would, of itself, and from the nature of its design, claim, under the most favorable title, the patronage of especially the learned public, if its opinion of the probability of the undertaking being satisfactorily executed was, in any degree, answerable to the merits of the pretention.

Happily, towards forming a judgement of what on this subject may be expected, the foregoing sheets, preceded by a publication, in 1766, under the title of *The Way to Things by Words, and to Words by Things*, offer two specimens: and, if I may be allowed to draw into consequence the approbation which they have met with from some of the most distinguished characters for learning, I need not despair of encouragement from all those, to whom the interests and progress of literature are not, at best, indifferent.

As to this recourse to a subscription, I have no apology to make for it, but one, which is, that it is necessary, as being the only one. Not that I am insensible of there being many and just objections to this method, but the candor of a liberal construction

construction will hardly rank among them its being liable to an abuse. This is no more than what it has in common with the best of things.

Whoever considers the vast comprehensiveness of this plan, and the aids of all kinds which it must, to have justice done to it, indispensably and implicitly require, will easily allow the undertaking to be not only impossible to a small private fortune; but, even where there might be a large one, the work itself to imply so much of proposed utility to the public, as not to be without some right to solicit the assistance of the public.

It was the failure of that assistance, that, probably, lost to it one of presumably the most useful and valuable works that any language or any nation could have had to boast of, the second part of *The British Archaeologia*, of one of our greatest and solidest antiquaries, *Edward Lbuid*, who, or suppressed, or dropped, or, at least, did not effectually carry it on, from his disgust or discouragement, at his having been forced to publish the first part at his own heavy expence: a loss this to the British republic of letters hardly reparable! Need I mention the celebrated Dr. *Hyde's* boiling his tea-kettle, with almost the whole impression left on his hands of that profoundly learned treatise of his, *De Religione Veterum Persarum*, admired by all literary Europe, and neglected at home: so low was the taste for literature, in this country, already sunk! For the republication of this work, we have now, however, the obligation to the public spirit of Dr. *Sharpe*, that patron and promoter of literature, of which himself is at once an ornament, a judge, and a support, with the greater merit for his not deserting it in its present state of disgrace.

With so cold, so unpromising a prospect before me, and very justly conscious of not only an incomparably



comparably less title to favorable opinion, but of having much more to apologize for, than of any merit to plead, I have only, in extenuation of my presumption to address the public under such disadvantages, one solemn and unaffected truth to offer; and this it is. Finding this retrieval of the Celtic (that language actually existing no where as a language, and every where as the root of all or most of the languages in Europe, dead or living, modern or ancient, and entering into the composition of almost every word that we now, at this instant, use in common conversation); finding, I say, the retrieval of this elementary, or mother-tongue, at least included in proposals from *more than one* foreigner, I have thought it my duty to form a wish, that it might not be my fault, if the British public was not, as early as other countries, in possession of the benefit of such a retrieval, for the satisfactory elucidation of some of the most interesting British antiquities. But how far I may find the public disposed to second that wish, or to enable me to fulfill it, must remain entirely at the discretion of that public.

Mean while, the design of the work is, to furnish a full and clear description of my method of analysis, supported by a radical vocabulary, or competent number of words, reduced by it to their respective primitives; words, the choice of which, out of various languages, the Greek, the Latin, but especially the present British, with other modern ones, will not only serve to establish incontestably the right of the Celtic to the quality of elementary or primigenial tongue, but implicitly contain curious explanations of certain obscure points of mythology, of history, of geography, with the genuine reason of names of countries, of men, of things, so as to extirpate a multitude of popular mistakes, and substitute truth to false opinion.

It

It cannot indeed be said, that such a retrieval of the elementary, or mother-tongue, will serve to learn by it any of the derivative languages; but it will manifestly facilitate the acquisition of all or any of them, as well as give a more satisfactory foundation for those already acquired.

Such, with many other interesting applications of this retrieval, will be the result of these archeological researches; an utility this, to which etymology must owe all its claim of regard or attention: an utility which is unquestionably not devoid of entertainment, since no truth of any importance, especially if it serves to supplant a prejudice, or extirpate an error, can enter the human mind, without bringing with it such a sensible and grateful pleasure, as amply rewards the merit of seeking and of embracing it: and surely, without such utility, etymology must be as futile and as contemptible as any other play on words; it must trifle superficially, or sink with its heaviness: the froth or the dregs of pedantry.

Of the rules of the analysis, being unsuceptible of an extract, I can here offer no specimen; and could therefore only present, in the foregoing sheets, a part of the result of those rules, for a ground of opinion.



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**T**HIS work, of which the foregoing View will, it is hoped, be thought sufficiently explanatory, is intended to be printed by subscription.

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ERRATA.

Page 5 bottom line, for *Offices* read *Officers*

17 line 24, for *Gemotos* read *Gemotts*.



